THE LIBRARY, ST. CHARLES SEMINARY, CARROLLTON, OHIO

The Commonweal

October 13, 1950

Can We Avoid World War III?
WALDEMAR GURIAN

Dogma and Liberty
JEAN C. DE MENASCE

Politics by Contempt
FRANCIS DOWNING

We Have Problems, Too
LEO J. TRESE

Volume LIII **15c** *Number 1*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE POPE'S CHILDREN RELIEF

A Report

by Marieli and Rita Benziger

Since 1945 The Pope's Children Relief has aided six convents to reopen after being forcibly closed by the Nazis, four children's villages and 6,500 displaced persons. Two thousand children have had one or more years of schooling. Eighty-one D.P.'s, at the request of Pope Pius XII have been aided to reach the Americas or Australia. Seven hundred thousand pounds of food and clothes have been personally distributed.

Our work never ceases. We now have on our waiting list two convents in extreme need. The religious of the Sacred Heart in Graz, Austria, have countless pupils, all refugees, pleading for schooling. Their convent was bombed, the repairs have forced them into debt. You can help us provide schooling there for thirty children.

The Salesian priests in Fulpmes, Austrian Tyrol, once had a flourishing boys school for four hundred. The Nazis closed that down, the French confiscated and ruined what was left. Father Provincial needs funds for fifty lads.

AMONG OUR 500 NEEDIEST WE LIST THE FOLLOWING CASES

A Jesuit priest recommends a Ukranian family. Mother a tubercular. Five children need schooling. Father a doctor in Siberia.

A Poor Clare nun has a sister married to a Yugoslav farmer. Husband murdered. Four girls need schooling, vitamins, clothing. Because family is ethnologically German they are being kept out of America. Case must be helped.

Ursulines recommended Czech refugees. Husband killed. Sickly grandmother, heroic mother with four small children who must have schooling in Austria.

Sacred Heart nuns recommend old pupil. Czech countess a year in concentration camp, now tubercular, with five small children.

Hungarian priest pleads for a mother with four children. All were in Yugoslav concentration camps. Saw father killed. All suffering from Malaria.

Our list continues. Each case pitiful. No one to aid, unless you help. Perhaps you don't know it. REFUGEES ARE FORBIDDEN FROM EARNING A SINGLE PENNY IN ANY OF THE COUNTRIES TO WHICH THEY HAVE FLED. They are forced by law to become parasites. EARMARK YOUR DONATIONS, no matter how small: THE POPE'S CHILDREN RELIEF.

$15 cares for one month's tuition. $150 provides for ten months' schooling. Your dollar may mean another life. Send your check to our treasurer:

Reverend James O'Loughlen, *Treasurer* 1013
THE POPE'S CHILDREN RELIEF
148 Main Street, New Rochelle, N. Y.

Please enter my contribution enclosed $.....
for THE POPE'S CHILDREN RELIEF.

NAME .....

ADDRESS .....

JUST OUT!

SPIRITUAL DIRECTION

By Pascal P. Parente, S.T.D., Ph.D., J.C.B.

The following is a list of Contents of this new book on Spiritual Direction:—

Various Forms of Spiritual Direction
The Divine Policy of Salvation
Necessity of Spiritual Direction
Authority of the Spiritual Director
Should the Director Always Be a Priest
A Guiding Angel
Direction and Spiritual Friendship
Defects to be Avoided in Spiritual Direction
Requisites of a Spiritual Director
Choosing a Spiritual Director
Spiritual Direction by Mail
The Duties of a Spiritual Director
Test the Spirits if they be of God
True and False Mystics
Spiritual Direction and Vocation
The Question of Inner Attraction
Ascetical and Mystical Topics

109 Pages Price $2.00

ORDER BLANK

I enclose $..... for ..... copy(ies) of SPIRITUAL DIRECTION. Send to:—

NAME .....

ADDRESS .....

CITY AND STATE.....

Order From Your Bookstore or

THE GRAIL **St. Meinrad, Indiana**

JOURNAL OF ARTS AND LETTERS

Edited by the Brothers of the Christian Schools

"A new journal outstanding in its field and in its high critical standards."—JOHN PICK

"A great work."—SISTER MADELEVA

"This impresses me very deeply not only because of its intrinsic merit, but because I am delighted to see that the tradition of Brother Azarias is being revived."—GEORGE N. SHUSTER

"I am *deeply inpressed* by the excellence of the *JOURNAL.*"—REV. JOHN M. OESTERREICHER

Future issues will contain

A Vital Christian Architecture . . . . Barry Byrne
Keith, Mystic Painter (illustrated) Bro. Cornelius, F.S.C.
Claudel's Poetic Art . . . Thomas J. M. Burke, S.J.
Dostoievsky and the Christian Novel Harold H. Watts
The Catholicism of T. S. Eliot . Brother Adrian, F.S.C.
At the Sources of Sacred Art . . . . Pierre Marois
Speech for Freedom . . . . . Walter Farrell, O.P.
The Art of Sister Thomasita . (a survey and interview)
The Mystery of Celebration . . . Jean Hild, O.S.B.

Other significant studies will also be published along with reviews of important books, and commentaries on periodical literature from America and Europe. To make sure of your copy, subscribe now.

Three dollars a year **Single copy, one dollar**

(Please Note New Address)

555 South Hamline Avenue, St. Paul 5, Minn.

Published weekly, printed and copyrighted, 1950, in the U. S. A., by The Commonweal Publishing Co., Inc., 386 Fourth Ave., New York 16, N. Y. MUrray Hill 3-9685. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the act of March 3, 1879. U. S. and Canada, $7 a year; Foreign, $8. Single copies, 15c.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Commonweal

WEEK BY WEEK

The New Peace

IF IT IS correct to assume that no further Soviet intervention is forthcoming in Korea, that "little war," with its twenty thousand American casualties, is about over as far as the United States is concerned. It is a stunning military victory which by itself decides very little.

Even if Korea should be reunited and successfully rehabilitated, its strategic importance will be of a minor sort. Moreover, this setback for the Russians has hardly induced in them any abiding change of heart. The danger spots on the USSR's borders remain danger spots, however much various peoples may have taken heart.

The importance of the Korean victory must be conceived in other terms. Most of these have to do with the United Nations. For UN action on Korea has injected new life into that international organization. And if the UN can bring the war to a politically successful termination by reuniting Korea, its prestige will be solidified. A second step, essential for the UN's new-found importance, is to follow up the precedent set in meeting aggression in Korea by establishing permanent machinery for blocking possible future aggressions—veto or no—within a maximum of 48 hours.

On her own the United States still has stupendous undertakings to initiate and to complete. The strengthening of Western Europe has priority. It involves large contingents of our own troops as well as the formation and integration of an all-European army. It also means continuation of the Marshall Plan, if in some other form. It involves large shipments of American arms and machinery. And over-all, even in its defensive phases, the battle for Europe requires of the United States a far better public relations job than she has produced up to now.

Another big demand on American resources and ingenuity is the need for shoring up other non-Communist weak spots—in the Middle and Far East. And then there are Africa and the other Americas where continuing poverty and injustice supply ammunition for the agitators. The Point Four program is essential if the new and old underdeveloped countries of the world are to reach the degree of material well-being required for them to appreciate their stake in the maintenance of concord and world peace.

None of these commitments is avoidable considering the present position of the United States. The huge numbers required in the way of men, and civilian and war goods, are not materially lessened by the victory in Korea.

So the doubling of the armed forces is still necessary. The draft and the calling of reserves must go on. Steep business and personal taxes must increase. War orders must have priorities in materials. As inflation grows there will have to be resumption of price, rent and wage controls. Housing and other needed civilian projects will be deferred.

All this even though there is no shooting. If we are to have peace now, that is the sort of peace that stretches out before us. It is peace and it is not peace. It provides no iron-clad guarantee against a sudden outbreak of hostilities—with atom bombs and all. And there is no seeing to what it will lead eventually. Yet our desperate efforts to build, to organize and to join in manning the world's defenses now provide the only logical possibility of staving off all-out war. They constitute the most likely basis for making aggression in the future too hazardous a venture.

The Fallen Hero

WEDNESDAY, September 27, 1950 looked like an ordinary day and maybe when the historians get around to it they will classify it as uneventful. Here in this part of the country the weather men had predicted it would be fair and warmer. Sure enough, when the city came to life that morning, the temperature hovered in the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

• THIS WEEK •

Week by Week 3

Can We Avoid World War III?
by Waldemar Gurian 7

Dogma and Liberty
by Jean C. de Menasce 9

Politics by Contempt
by Francis Downing 11

Communications 13

The Screen
by William Pfaff 14

The Stage
by Walter Kerr 15

Of Note 16

We Have Problems, Too
by Leo J. Trese 18

Books 20

Editor: **Edward S. Skillin**
Contributing Editor: **Philip Burnham**
Managing Editor: **Edward F. Meagher**
Feature Editor: **John Cogley**
Assistant Editor: **William Pfaff**

Associate Editors
John C. Cort, Anne Fremantle, Francis Downing
Cinema: **Philip T. Hartung**
Theatre: **Walter Kerr**

Advertising Manager: **John Brubaker**

• NEXT WEEK •

"The spirit of nationalism is rampant; the hatred of the white man mounts. Every few months there are reports of disturbances, often accompanied by bloodshed. . . . Whatever good we do makes no emotional impact. It is infinitely more important today to understand where we are failing than to preen ourselves on our solid achievements."

MICHAEL P. FOGARTY discusses the British Labor Government's reaction to political stirrings in the colonies and offers some concrete suggestions for intelligent action.

upper fifties. The big news items in the morning papers were that the Ford Foundation had pledged $238 million to aid world peace, and the Allied Forces in Korea were about to close the gap between the First Cavalry Division and the United States Tenth Corps. There was also news of the resignation of our Ambassador to Britain, Lewis W. Douglas, and an account of agreements made by the premiers of twelve Atlantic Treaty countries to establish an integrated European military force under a Supreme Commander "which shall be adequate to deter aggression and to insure the defense of Western Europe."

All in all, it looked like any other day. The possibilities of atomic extinction were as imminent as ever, of course (over on the inside pages it was announced that the Amvets organization was getting ready to give 161 million Americans atomic-age dog-tags) but with the war going so well in Korea, things seemed to be looking up. There was nothing to indicate that the date marked a turning point in American history.

But by the next morning, Thursday, September 28 (now the Marines were mopping up in Seoul) millions of people were half convinced that they were living in a new era.

An event at Yankee Stadium the night before, the sportswriters had solemnly written, marked the end of an era. Joe Louis had been defeated. A fellow named Ezzard Charles was, incontestably, the new heavyweight champion of the world. If journalistic history repeats itself, some of the sportswriters who said this will pass on to the political pages in years to come, but it is doubtful if then they will ever receive the credence given this pronouncement on September 28.

Louis' career began in 1934. Since that time Hitler has come and gone, the strength of Marxism has increased immeasurably, World War II began and was finished, Hiroshima and Nagasaki were atomized, the New Deal revolutionized American political thinking, television became the ubiquitous mixed blessing it undoubtedly is—almost every month, certainly every year, something has happened to make it seem as if an old world had died and a new one was being born.

During the UN organizing conference in San Francisco, the pundits said that event marked the end of an era and a new beginning. Again after Hiroshima. Again when the victory finally came. And most recently, when United Nations troops moved against aggression in Korea. And each time it was said there was truth to the saying.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

But when the sports writers said it after the Louis-Charles fight, it was not the same as when the pundits, the professors, the politicians and the scientists said it. This time it was an idea not too big to grasp. It had personal meaning for the ordinary American who had switched on his radio every time Louis stepped into the ring during his long years of grace. The Louis' victories and, finally, the Louis defeat were something big enough and still small enough to talk about during lunch hours in the nation's war factories, during basic training at Camp Shelby, returning from bombing missions over Korea, at odd minutes during the street-to-street fighting in Seoul, between sessions at the UN. That's the way it had always been during the career of Joe Louis. His latest fight was always more meaningful, more immediate than the enigmatic history in which ordinary men were involved at the time. "Let us sit upon the ground and tell sad stories of the death of kings."

Calling the Louis' defeat the passing of an era was not all meaningless exaggeration, even in the atomic age. The American people are such that the kind of fighting Louis did was the kind they best understood. Joe Louis is such that he satisfied the common need for clean, hard struggle and honest victory during years when Americans themselves have been combating the murky, double-dealing forces of confusion—the age of the Big Lie. Joe Louis has been a symbol of a lot of things that daily grow rarer in the world. *Morituri salutamus!*

The Wedge

IF THE unique struggle we are involved in today is war, then surely the No Man's Land is Yugoslavia. "No Man's Land," though, is not wholly accurate, because Yugoslavia is one man's land, Tito's, and that is the trouble.

Tito started out down the golden Cominform road to world Communism. But he found the road began to look more and more like the road to world imperialism. The Soviet Union objected to Tito's five-year plan to industrialize Yugoslavia. The small country was supplying Russia with cheap raw materials and the Soviets wanted to keep that arrangement. Tito believed that Yugoslavia would not be independent until it was industrially self-sufficient. He began to realize, then, that the Soviets did not want Yugoslavia independent. He refused to be a colony, and pulled out of the Cominform.

Now he is neither fish nor fowl. He is the most despised and maligned of the Cominform's enemies, and he is an authoritarian at the head of a police state. That, as we said, is the trouble. It is also the reason for his holding the most important and crucial strategic position in the European cold war. Tito is Communist and maintains that he is building a true Communist society; that he alone is faithful to Lenin. Yugoslavia's success gives a homeland to other Communists who become disillusioned with Russian imperialism. It has been Tito's fervent hope (not a very realistic hope in the beginning, it has become slimmer with each month) that the new Chinese leaders would join the disillusioned. As long as Tito maintains his independence he is a knife between Soviet professions and Soviet actions. The schismatic is always more destructive than the atheist.

The United States is doing its best to deepen this crack in the Communist front. It is, at this time, the most important opportunity we have to bring about the Soviet internal disintegration which the whole policy of "containment" depends upon. One does not "contain" forever. As Dr. Gurian points out, one contains the enemy at the same time one divides and undermines them.

This is a very deliberate application of power politics. We do it as a lesser of two evils, and as a policy which is most likely to bring about the end of an evil which might otherwise bring about the end of free society.

Tito exists through our consent. If we were to abandon him he would be devoured by the Cominform. Because of that we have some chance of eventually loosening his autocracy. Right now he is nearing the gravest crisis he has faced since he turned away from the East. Economic pressure, "incidents," and vilification by the Cominform nations have been seriously intensified at the same time one of the worst droughts in history has ruined 2 million tons of Yugoslav corn, wheat, and other foodstuffs. The Yugoslav people are not only threatened with hunger, but the corn surplus which was to have been exchanged in the West for industrial tools is now gone. The president of the World Bank estimates that a total of $75 million in foreign food and development funds would be needed to help Tito. The development loan would be granted in the form of Western European currencies. A Yugoslav mission has come to Washington seeking help. We feel that it should be granted.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Deep Freeze

EVEN before the courts of justice have had their final say on Alger Hiss, he, and the celebrated case that bears his name, have been delivered into the hands of the historians, who are already off to a fast start spinning theories and rendering their own verdicts as to what his trial amounted to and what it did to the American body politic. One of the theories, making the rounds at the moment, has it that in the person of Alger Hiss the New Deal liberals of the thirties and forties stood trial, with the American people sitting in judgment. Like Alger Hiss, his generation of liberals and social planners came off with soiled hands, guilty of having let Communists and Russian sympathizers infiltrate the government in Washington.

Now, so this theory goes, the American mind, intoxicated as it is with anti-Communism, has begun to turn sour on the whole New Deal era and to look on it in somewhat the same way as raving Roosevelt-haters have always looked on Harry Hopkins, whom they have made a sallow and sinister symbol of the New Deal and all its works. For their part, the liberals, if not yet in flight, are at least packing their bags, ready, if need be, to leave town for awhile until the McCarthy-McCarran plague passes over.

There are, of course, those Americans who are now inclined, because they have never felt quite safe with the "New Deal crackpots" around, to welcome this mass departure as a good riddance. Others, while happy to be rid of the Hiss-stripe liberal, look with less than joy on the decline of the non-Soviet liberal because they believe that as he leaves, or as he chooses silence in preference to being labelled a Red-sympathizer, he takes with him into silence and seclusion the creative thought and energy, the liberal drive that has guided American social and political progress for the last seventeen years.

It is all very vague, perhaps, to talk about "creative, liberal thought" and the rest of it, but in these years of the liberals' ascendancy it is true that the American has developed a particular mental attitude toward the world he lives in. At home and abroad he has come to look outside himself, to observe others and the conditions they live in and to do something about the common welfare. He has formed this attitude in an intellectual and political atmosphere and environment provided by the New Deal, with its social reforms at home and its swing away from isolationism abroad.

It was, above all, the liberal of the New Deal era who impressed on the American mind this sense of responsibility. His educative efforts prepared the collective American mind to receive such ideas as a planned economy and social security and, in a wider setting, participation in the United Nations as a body seeking world security. And it may justifiably be said that we were able to act swiftly in Korea because our minds had been prepared, by the internationalist outlook of the so-called pro-Russian New Deal years, to see Korea at this moment in history as one stone in an international, non-Russian mosaic of security.

If it is true that Americans have lost confidence in the liberals as a result of the well-established Communist infiltration of their ranks, no better evidence of the consequent freezing of "creative, liberal thought" can be found than the chill reception given to the President's Point Four program for underdeveloped areas. Here is a concept in the best liberal tradition of the last seventeen years, but today the idea and the program lie limp, unattended even by an echo of the enthusiasm of the famous Hundred Days.

"We live," said Ambassador Warren Austin to the UN the other day, "in a world in which most of our fellow men eat too little, live too wretchedly and die too young." Those words are true and because they are true there has been, in the last seventeen years in this country, a liberal conscience, however imperfect, that has tried to do what it can for the people of the earth, at home and abroad, who find themselves so situated. If the Hiss trial has had the effect of freezing this conscience because all such liberalism is "dangerous," then we have been caught with a seriously immature national mind at a time when the future of the free world hangs on what we, or the Communists, do about the conditions alluded to by Ambassador Austin.

New Broom

WE don't quite know the significance of it, but now that gambling corruption has been uncovered in the blue-coated ranks of New York's Finest, a police commissioner has been appointed whose marvelous handlebar mustache makes him the picture of the 1890 cop. Something Freudian here? Some civic yearning for the remembered past? Dunno. All we can think of is Lewis Carroll's line: "'The time has come,' the Walrus said, 'to talk of many things. . . .'"

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Can We Avoid World War III?

Through military victory in Korea, the non-Soviet nations have won time to strengthen their diplomatic-moral offensive

By WALDEMAR GURIAN

AS A TEACHER and student of international politics, I am frequently asked: Will there be a war with Russia soon? It would, of course, be an easy matter to reply that we are already at war. But those who ask this question are thinking in terms of total war; they are anxious to know if it will be possible to keep the cold war (or the local Korean war) from becoming an all-out atomic war.

I think that, in answering this question, I would say that the world situation has improved. I say this assuming that neither the Russians nor the Chinese Communists will be drawn into the Korean war in order to save the disintegrating North Korean armies. The USSR has been taught a lesson in Korea. Stalin knows now that it would be perilous to risk a general war. Now he has to reckon with those so-called "hysterical" people who, tormented by the threat of Soviet aggression, are advocating and preparing a gigantic rearmament to meet the threat.

Of course no one can pretend to give a cocksure answer to this great question. I do not know, for one thing, whether the Soviet Union now has only four atomic bombs of an outdated design, or, let us say, eighty late-model ones. I have no particular knowledge about the secret meetings of the Politburo and I have the suspicion that even Admiral Zacharias participates in my ignorance, even though he published, in his recent best-seller, a report of a highly confidential meeting of Soviet dignitaries. But what they are reported as having decided sounds very much like a reasonable guess, which is, to be sure, as good as yours and mine. At any rate, knowledge of such matters as these is needed before one can hazard a fairly positive answer to the question.

I do think (and the following is no startling revelation but only a statement based on common sense and on observation of facts) that, despite the improved world situation, the possibility of war has, in a way, constantly increased lately. This is because preparations for it have been speeded. The United States and the Western powers have been forced, due to Soviet policies and behavior, to start a massive rearmament program to prevent further aggression. And the fact that the Soviet Union has resorted to an act of open aggression in the person of her satellite, North Korea, does not augur well for world peace. Even if the United Nations' action in Korea is completely successful in destroying the North Korean military forces, the danger of war will not decrease. Other aggressions threaten. These may materialize at any moment, for instance, in Indo-China.

But can one not reply to these latter forebodings that since the USSR herself has not openly and directly intervened, is not the situation fairly bright? Well no, because we have to bear in mind the long-range, carefully calculated character of the Soviet strategy. Her plan is probably to expand at first without risking general war, to force the United States to dissipate her forces here and there around the world. Even setbacks and losses of prestige do not matter too much to the Soviets. The defeat of North Korea, for example, can be explained away by pointing out the nature of the Americans' barbaric bombardments and telling the world that, despite every provocation, the USSR refrained from intervening because, naturally, Stalin is against World War III.

Then, after the retreat in Korea, Russia can try something else. After all, the Korean war followed previous retreats in Iran, Greece and Berlin.

★

FURTHER moves must be anticipated, I think, because the aggression in Korea proves that the USSR will do everything possible to disrupt the rearmament program of the United States and the Western powers. She knows that if this program is completed or advanced very far, the balance of power will shift against her. Such a shift of power in favor of the West could be forestalled if the Soviet armies were to occupy Europe in a hurry. (Needless to say, the Soviets would be delighted if they could attain this victory without using troops: that is, if they could demoralize Europe by fomenting economic crisis, or by intensifying the influence of those Europeans who advocate the neutrality of Europe; or

---

WALDEMAR GURIAN, *editor of the Review of Politics, returned early this summer from several months in Europe. His works include Bolshevism: Theory and Practice, Hitler and the Christians, and The Rise and Fall of Marxism.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

they might demoralize all the West by provoking so many "little wars" as to create among us a longing for some settlement at any price.) Anyway, we must assume that the Soviets calculate that they will be in a most difficult position if the rearmament of the non-Soviet countries makes headway.

We should not forget, in respect of all this Western rearmament, that the Soviet leaders always tend to believe that the capitalists are dreaming up some intervention against the socialist fatherland. What will they believe if the capitalists are well armed, if the capitalists are strong enough to make substantial trouble for the Soviet armies marching westward? Even now the Soviet leaders may take the preventive-war talk in some places in the United States as a sign that the highest American authorities are preparing such a war. They must assume that this talk will become more and more influential as we train our divisions. And, they will wonder, will the American businessman continue to pay high taxes to support all this or will he not ask for some bold stroke to end this disagreeable situation?

Why, then, do the Soviets not attack now—protesting, of course, that they have been attacked first? (Such a tactic is not new: Stalin has been officially praised for having made the Bolshevik Revolution of 1917 appear to have been a defense against attack.)

I think that the answer to this question is that the Soviets have not yet abandoned the hope of winning the cold war without resorting to all-out war. They still hope for the disintegration of the West. They know that France does not like the prospect of a German army, and then also there may be such things as economic collapse, internal strife and exhaustion of the taxpayers.

So, they hope, nothing will happen to disturb their plans. The boys who are drafted here will spend their time fighting guerrillas somewhere.

★

AND then, too, another factor deterring the Russians from attacking is, as Mr. Churchill has said, the fact that the USSR has not yet produced enough atom bombs. The danger of war will thus be at its maximum point when the rearmament program of the West, having just started, is not yet very far advanced, and on her side, the Soviet Union has developed her defenses and has enough atomic bombs to threaten American industries with destruction. If the Soviet Union does not intervene at this point, she will then definitely lose the cold war. Because then she can be forced to make concessions.

The danger of war will therefore be with us for some time, perhaps until this point is passed. A too pessimistic view? I am afraid it is too optimistic to assume that the Soviet Union will make concessions simply because we threaten her with an open war that she might possibly win. We may hope that she will be ready to make concessions soon, but to regard that possibility as a sure thing would be, to put it mildly, an unwise gamble.

We will, then, continue to live in a very unpleasant period: there will be constant threats of war, the necessity to rearm at all costs, and the possibility of our becoming a garrison state. And we will have to be careful not to be soft, not to be fooled by spurious appeals to our sense of liberalism and humanitarianism; at the same time we have to avoid hysteria, oversimplification of the issues involved, and all private, aggressive vendettas.

There is unfortunately no guarantee that war can be avoided. But if it can be avoided, it is only through a program of strong armaments. Only then can a situation be reached when a precarious settlement might be possible, because such a settlement can be reached only if it is backed by strength. What makes the present situation so dangerous is the superior number of Soviet divisions.

★

BUT rearmament is not enough. It must be accompanied by skillful diplomacy. Every attempt must be made to split China from the USSR but, on the other hand, issues that would split the anti-Soviet front wide-open must be carefully handled. It is good, as one example of this, that the State Department has not proposed an uncontrolled German army. It would be tragic if this matter should cause disagreement among us. The French fear that a German army could turn against the West, and they fear that a German army would mean that the American army would withdraw from Europe and be replaced by troops from France's western neighbor.

I mention this matter of German rearmament because it seems to me that it is necessary to see that it does not divide us; we need to emphasize primarily the more general European problems and solutions. Everything ought to be done to accelerate European unity—with or without Britain. If such unity is established, the problem of German rearmament will not cause the present resentments. But is it too late now to rely on European unification? Surely it is very late, but a German army cannot be established independently in a few weeks anyway.

We need also to make more articulate and practical the higher ideals in the American world program. President Truman's Point Four waits

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

for implementation. Practical proposals must be made and put in operation. There is always the danger that our anti-Communist program will appear to be a negative affair, simply a reaction against the Soviet Union.

Perhaps these positive measures will come too late. We are riding on the uncertain sea of a world crisis. But everything must be done to make the best use of the present pause. This pause may end in the catastrophe of war or in the avoidance of it. True, there are many signs pointing to the catastrophe, but there is much that can be done, up to the last moment, to weaken the Soviet Union by a diplomatic-moral offensive.

I know how difficult it is to carry on various and almost contrary policies. Yet it must be done. It is necessary to rearm and mobilize as if war were unavoidable, while at the same time to plan great projects as if we had years of peace ahead; we will have to avoid appeasement and yet be constantly ready for negotiation; we must rally all anti-Communist forces but in such a way that the alliance against world enslavement is not disrupted by internal friction; we must avoid non-idealistic opportunism while avoiding also any tendency toward a perfectionism that fails to recognize the fact that, despite all its viciousness, Communism is partly the product of our shortcomings and errors.

★

CAN war be avoided? Unfortunately the answer does not depend exclusively on decisions made here in the United States. Nevertheless there is hope of peace if we avoid bringing about a situation that leaves no retreat open for the Soviet leaders. We must act knowing that principles in politics have to be applied with prudence. We should remember that Saint Thomas was against laws that demand too much of men, laws that presume that the average man is perfect.

The United States today is the great world power. At this dark and critical hour we must hope that even those who blatantly deplore this fact will reckon with it. And we must expect that this pre-eminent power will be used with wisdom, with firmness and with the realization that even the radical external destruction of an evil regime does not bring about perfect conditions of peace and security.

It is easy at a time like this to wax enthusiastic about clear-cut solutions; it is difficult and more heroic to take a prudent attitude in this world of pseudo-religion, with its shouting propaganda. It is better to decide upon a policy that resigns itself to an imperfect world in which the influence of evil can at least be reduced.

Dogma and Liberty

By JEAN C. DE MENASCE

THERE are some for whom dogma and liberty seem to be contradictory, canceling each other out like black and white, day and night. You have to make a choice, they say. Either freedom and education for freedom, or dogma and education for adherence to dogma. You can't have it both ways.

For us that is not the way things are. We are convinced that only by strengthening the courage of man and by expanding his freedom can you prepare him to give his consent to dogma. For us an act of faith is an act of liberty. The man who will not dare to perform an act of liberty will not risk himself in the life of faith.

There are some who seem unable to conceive of anything other than self-sufficiency as favorable ground for liberty. They seem unable to conceive of any other liberty but the liberty of isolation. But we believe in a liberty that survives and thrives on the collaboration of intellects. There is surely plenty of room for discussion on this question; we realize that. Still here is a case where the discussion does not involve that facile and classical dilemma, liberty *vs* dogma. It hinges rather on whether there is freedom only in solitude or whether there can also be freedom where there are two. This is a great problem.

★

THE liberty which our critics defend is not really liberty but pride and self-sufficiency. In its name, communication between man and what is beyond man—the dialogue between man and external reality—is called oppressive and humiliating. Our critics believe that they are attacking only dogma—the offspring of the dialogue between God and man—but their attack goes far beyond the mark they set for themselves. And that is why after they have attacked the dialogue between God and man (in the name of liberty) they have gone on to attack communication between man and man, and all human contact with reality, until at last they find themselves condemned to the eternal isolation of the Idealist.

In making an act of faith our intelligence adheres to the letter of dogma and drinks of its

REV. JEAN C. DE MENASCE *of Rome is director of a number of social workers' schools located in the principal Italian cities.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

spirit like "honey in the rock." No doubt, human intelligence does not find itself completely at ease in dogma. The law of intelligence is the law of evidence: intelligence is made for light, for the obvious.

In the case of dogma, our intelligence affirms a truth which is really *known* by God alone.

In the life of faith, we are like a man who penetrates the mystery of the inner life of his friend by sharing the friend's confidences rather than by making his own deductions. Our intelligence, accustomed to reaching its ends by deductions, inductions or intuitions, is surprised to reach a result not through its own powers but thanks to a gift.

At this point I believe those who distrust faith will begin to sing a song of triumph: "Here you have the intolerable limitation on liberty that we object to," they will say. But it is not so. The exact opposite is true. It is precisely here, instead, where there is more liberty. Our intelligence, no longer obeying its own law of evidence, must, by an act of liberty, give the same assent to what for the friend is backed up by evidence. In an act of faith, therefore, we have the intelligence consenting to live not under its own law but under the law of will and of liberty.

One could discuss whether it is right to love truth to the point of agreeing to reach it in this manner. One could also ask if it is wise to put the intelligence in the hands of the will. But when one asks these questions, the discussion does not bear on the *exclusion* of liberty but upon too great a use of liberty.

The Christian, for his part, must make his critics understand how difficult faith is for him. Our intelligence is uneasy in faith not because of the unrest that doubt causes but because of our hunger and thirst for light. "We are made to live not in the obscurity of faith, but in light." Woe unto those who feel comfortable in a life of faith! We shall be content only when we are in the light of glory and know the evidence of paradise.

The catechumen, when it comes time for him to make his act of faith, must make an act of affirmation, "I believe." Instead of relying on inner evidence, he brings his intelligence to make an act of affirmation about some objective reality, on the basis of the evidence which another possesses and which, by his liberty and his will, he wants to make his own.

★

THIS act of freedom is not, however, an arbitrary, an absurd act, an inhuman gamble. Above all, it demands that the human intelligence, with all its prudence, with all its fastidiousness, has surveyed from every side the terrain into which it will advance: "I know him in whom I have believed."

But this slow and patient work of research, this sifting, this analyzing and study do not prevent the intelligence from confiding, through the will, its destiny to a teacher—a teacher who is more than human—before it can take a step in the world of faith. The human teacher disappears after serving as guide and putting the intelligence in contact with truth. Our teacher Who is Christ cannot give us an immediate possession of truth until we are in heaven. Here one might ask, What good is it to anticipate the beatific vision and the immediate possession of God? Of what use is it to have knowledge before knowing? As I said before, one has to love truth very much to want to possess it before being able to know it.

The will imposes another painful but salutary act of freedom upon the intelligence. Dogma places us in the heart of Reality. This Reality often shatters our small intellectual boundaries, destroys the neat systems with which certain intellects are satisfied. Our intelligence, often overwhelmed by the richness, the abundance, the unexpected mysteries of human and divine reality, is tempted to substitute its own schemes for Reality. It is sometimes disposed to narrow the truth, the better to possess it. Disconcerted by reality, it ends, through sloth, by preferring "my truth" to *the* truth. It would rather have a clear, symmetrical, well articulated truth than a system which leaves, as the English say, "all sorts of loose ends." But dogma keeps me in the *total* truth, however high the price.

While I as a man would like to eliminate the least particle of overlapping—for instance, to be able clearly to choose either a God who supplants human liberty or a liberty which supplants God—as a Christian I must hold to two extremes. I must hold onto a God who draws all things together with power and gentleness, and I must cling, too, to this dogma: "If someone affirms that the free will of man, impelled and aroused by God, does not cooperate by assenting to this God Who arouses and calls, if someone says that the free will cannot turn itself away from Him if it so chooses, but like a lifeless object can do absolutely nothing at all and behaves in a purely passive manner, let him be anathema."

Our intelligence would like to link these truths in its system. When it cannot do it, it is ready to give up the game.

Dogma is on the side of intelligence; it keeps me from giving in and returning to clear, simple little truths. Even when our faith and our intelligence are locked in struggle, the struggle is that of Jacob and the Angel. It does not end until the close of night, and it ends with a benediction and an exchange of names.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Politics by Contempt

THE politician in power lives in a world whose ethics is tailored by convenience. But it is the normal protest of those who are in the market for power that they carry DDT in all their handbags and that they will purify the political world. Men and women all over the country who want labor to form a political party, as the British have done, are persuaded by this protest in the belief that to American politics will thus be added a new, healthy and authentic impulse which will be superior because the labor party will be above passion and self-interest.

It is a curious argument and I have listened to it always with skepticism. But one who moves or works in our shops, attends labor conventions or goes to union meetings is aware of its vigor and its persistence nonetheless. It is much like the belief of a young girl who, without overt reference to the character of her mother or the plurality of her mother's marriages, is fiercely monogamous and expects for herself a unique and perfect marriage. In her presence your skepticism is in retreat; you are bemused by the quality of her dream as you remember that the character of institutions is largely fashioned by the character and quality of the faith on which they rest. You would be as rude, moreover, to remind her of her mother as you would be to remind the Laborites of Ramsay MacDonald. In any case they would dismiss your reminder, for the believer is distinguished from the skeptic by his supposed ability to deny or annul the past.

But we now have two prominent rebukes to any spontaneous belief in the automatically superior quality of Labor's political conduct. The first comes from some steelworkers and the second from John L. Lewis.

★

WHEN it was announced that Senator Robert A. Taft would tour the Campbell plant of the Youngstown Sheet and Tube Company, about 100 of the workers in the plant discovered that they were being insulted, were being treated by management as a "captive audience," so they walked out of the shop. Since most of them worked in the power plant the shop could not function in their absence so that the 100 compelled about 1,500 other workers to be sent home.

It is an interesting definition of compulsion these striking workers made; for in refusing to meet Senator Taft or listen to him they enforced temporary unemployment on the rest. Deciding that they, remaining, would have been a "captive audience," they made it difficult if not impossible for men who wished to, to meet the Senator or to listen to his case. It was, seriously regarded, a political strike and an exercise in tyranny by the minority.

It is true, of course, that the freedom to speak assumes the freedom to listen. But the argument that the freedom of the steelworkers to listen was being infringed by Mr. Taft's presence was surely a very weak one since the 1,500 were disposed to stay. Surely the freedom to listen for the 1,500 was assaulted and offended since they could not remain at work if the 100 were out of the shop. Putting aside wholly any question of simple courtesy, it remains impossible to make sense of the steelworkers' recalcitrant action or to defend it. At best it was an exercise in childishness; at worst the capacity for political leadership or for rudimentary political understanding of these men hardly invites or merits our respect.

A steelworkers' picnic at Canton, Ohio, was governed wholly by pure stupidity. A large picture of Senator Taft was offered to the workers as an object of hatred. The invitation to vent and satisfy that hatred was made simple. For a dime a worker bought a chance to hurl three baseballs at the Senator's insolently grinning image. What all this, the canalizing and physical expression of hatred apart, was supposed to accomplish politically is difficult to say. But it is understandable that Mr. Philip Murray was made angry by it and saw in it neither humor, grace, nor gain.

★

EVEN without any announcement that Mr. Taft was to visit the coal mines in Ohio—it was never his intention, it seems, to do so—John L. Lewis gave advance notice of a strike if such a visit took place. As usual Mr. Lewis served his notice in his interesting but swollen and outmoded prose. He wrote a letter to Mr. R. Livingston Ireland, President of the Ohio Coal Operators Association, saying that:

> Taft's secret political handlers propose to have him enter coal mines to cozen the men underground. This will be bad from the standpoint of coal production.
>
> Taft was born encased in velvet pants, and has lived to rivet an iron collar around the necks of millions of Americans. He is the relentless, albeit witless, tool of the oppressors of labor.
>
> You should refuse him entry to the mines where Americans toil. The underground workings are necessarily confined, and the air therein is easily contaminated. The effluvia of the oppressor is ever disagreeable and could enrage the men to the point of evacuation of the mines. This we would both deplore.

It does not need to be pointed out that this is a clear call for a political strike. The steelworkers had their brief political strike. Men, I think, have a right to the expression of their opinions, and there is a variety of ways in which these opinions can find expression. The political way to express political opinions is the secret ballot. That all labor has.

But the difference between a political strike used by

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the Communists and used by anybody else is one that I am not able to discover. I do not perceive that a political strike is warranted at all, no matter who designs and takes charge of it. I think that it is part of the process of shifting political or ideological battles to the streets. I fail to find how one can reconcile the democratic process with the battle in the streets.

George Isaacs, the British Minister of Labor, quoted the other day a remark of Harry Politt, general secretary of the British Communist Party, that "the great issues would be settled, not in the arena of this reactionary Parliament, but by workers' struggles in the factories and streets." Harry Politt's idea of such a struggle is resort to force. A political strike, Harry Politt's or John L. Lewis', is a resort to force. A resort to force is an abandonment of the contest of ideas, by speech and by persuasion. The abandonment of the contest by persuasion, of "revolution by consent," as Harold Laski used to call it, means that you doubt the vigor and truth of your idea, or think feeble your power to express it with force and with conviction.

But it also means that you think you will lose your case. It means, too, that you are filled with contempt for those who would listen to your argument. You think that the ideas, the program, the pattern of the world you have dreamed and designed and envisioned is superior to the people you would want to accept it. You think they are too stupid to hear it, or hearing it to understand. You are afraid of the contest, of the ordeal by debate, and you offer, instead, ordeal by combat. You are afraid and are contemptuous of not your enemies, but those you call your followers or your friends.

Therefore, you relinquish the revolution by consent in favor of the revolution by violence. I submit that the political strike flows from this contempt, this relinquishment of faith in the reason of the people, the masses, the workers. I submit that the political strike flows from all this, and that if it is not violence, it is the beginning of violence, for violence inheres in it as the poison inheres in the fangs of the snake, or the sting inheres in the bee.

Coming Special Issues of The Commonweal

FALL BOOKS, OCTOBER 27

CHILDREN'S BOOKS, NOVEMBER 17

CHRISTMAS BOOKS, DECEMBER 1

ALL denials of democracy from Aristotle's famous rationalization of slavery to Stalin's labor camps, are based on contempt for men. They, all of them, proceed from a belief in status fixed, rigid and ordained. They proceed from the belief that certain men are incapable of receiving argument, debate and discussion while other men are not. It is to perpetuate Plato's royal lie that God has made some men out of gold and others out of brass and iron. Even Plato regarded this as a myth, but Mr. Lewis and some segments of the steelworkers do not. Mr. Lewis' contempt for his workers is the greater. For is he not saying that the very sight of Mr. Taft will contaminate them, while the 100 steelworkers are saying that the political contamination begins with Mr. Taft's voice, his speech, his argument.

Let it be said here, now, that the admission of candidates for political office into our shops and other places of work may well be a mistake. Furthermore management may be serving itself ill by allowing the candidates it alone approves to campaign inside the places of work. Even, as in the case of Ohio steelworkers, if the charge of "captive audience" be both a preposterous and silly one, management can wholly escape the charge by removing all ground on which the charge may rest.

Let it be said further that the mistrust by workers of Senator Taft is, at least, understandable. And this not only for his part in the Taft-Hartley Law but for many other things, the incredible and mystifying failure to understand the kind of world he lives in—witness his pre-Pearl Harbor belief, his pre-Korean belief, the less than vigorous support of ECA—the almost wholly domesticated character and content of his politics. The claim that he has integrity is, I have no doubt, a valid claim, but, surely, he is not our sole, surviving possessor of that virtue, rare, indeed, as it may be. Integrity is valuable and important, but it is not enough.

★

BUT this having been said it remains true that labor's claim to virtue and its belief that it carries our political purification is exactly as meaningful and appealing as its political conduct. Walter Reuther has said of his own union: "We are the vanguard in America. . . . We are the architects of the future." If that is true, it is true because, on the whole, Mr. Reuther and his people are possessed of faith and, thus, of a sense of dedication. That faith he and they are willing to express, explain, debate and defend. When he and they say with great pride that theirs is a democratic union their conduct provides us with the criterion for judgment. Part of the criterion is the degree to which men have trust in men.

"Sometimes," said Jefferson, "it is said that man cannot be trusted with the government of himself. Can he, then, be trusted with the government of others? Or have we found angels in the form of kings to govern him? Let history answer this question." History has answered it. It is but arrogant for some parts of the labor movement to protest the answer at this time.

FRANCIS DOWNING.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Communications

Peace and Pacifists

Fargo, North Dakota

TO THE EDITORS: Thank you for printing Gordon Zahn's letter (Sept. 8) in criticism of Robert Barrat's recent article, "Peace, Peace, When There Is No Peace." At least it quickens us few remaining pacifists, who have become rather disheartened at the readiness of even our favorite Catholic periodicals (excepting the *Catholic Worker*) to become accomplices of the "ends-versus-means" impatience.

Barrat has always been one of my favorite COMMONWEAL writers. I remember him as he was in better (or, at any rate, more calm) days, as when he wrote in 1947: "It is true that Christianity and communism present themselves to the world today as a religious antithesis. And it is also true that tension, and even open warfare, must exist between those who believe in Heaven and those who do not. However it is evident that a Christian who believes in Christianity and binds himself to its spirit is logically prevented from accepting indiscriminately all forms of warfare. And this, indeed, constitutes precisely the tragedy and glory of his position; he is forced to live in a universe in which everybody cheats and lies, and forced to reject the arms used by his adversaries. We have only the right to the weapons of truth, never the right to kill those who do not agree with us. You will tell me: that goes without saying. But perhaps things will go even better if we say it. For we can accept as a certainty that there still exist, here and there in the world, numerous Catholics whose subconscious mind dreams from time to time of new crusades, furnished with the Inquisition and a night of St. Bartholomew or two, as a means to put an end to the miscreant creators of disorder and prevent them from having everything their way."

(REV.) ROBERT HOVDA.

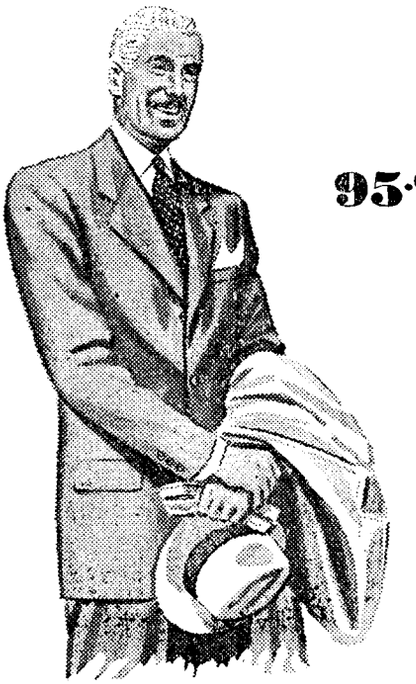
Corning, California.

TO THE EDITORS: When reading the letter of Gordon C. Zahn it struck me that there have been many instances when it was necessary to choose the lesser of two evils and so it will be in the future. . . . We have good reason to believe that a third World War is not inevitable. In a dictatorship like Russia, those who disagree with the supreme leader have very little to say but those mighty ones too will some day die and someone more moderate, who thinks it is better to have one bird in the hand rather than two in the bush, may succeed them. In the meantime it is only prudent to hold the threat of atomic reprisals over the heads of power hungry Bolsheviks and thereby possibly avert World War III.

JOHN SILBERSACK.

B. ALTMAN & CO.

FIFTH AVENUE · NEW YORK 16, N. Y.



95.00

A WALTER-MORTON SUIT

IN SUPERB WOOLENS

FOR FALL AND WINTER

The Fall season's newest . . . a single-breasted, natural shoulder model, interpreted by the skilled hand of Walter-Morton . . . a suit you can wear with ease and assurance because of its impeccable tailoring and faultless style. We feature this suit, with a center vent optional, in a choice selection of Autumn blues, greys or browns. Other Walter-Morton suits available from **110.00** to **128.00**

Altman men's clothing, sixth floor

. . . also at East Orange

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Nonsense

Chicago, Illinois.

TO THE EDITORS: . . . the article "My Life as 'Frank Hughes,'" written by Milton Mayer, in your September 8 issue . . . is unintelligible nonsense. Undoubtedly other readers will tell you the same thing if they take the trouble to read it at all.

Mayer mentioned me and my book *Prejudice and the Press*. Mayer is given critical examination in this book, which makes him a party of interest. I am also a party of interest because I wrote it. Your readers deserve more objective opinion. Let us see, therefore, what some disinterested specialists in the field have said about it:

Writing in the New York *Herald Tribune,* Luther Mott, dean of the School of Journalism at the University of Missouri, said *"Prejudice and the Press* cannot be shrugged off. It presents a considerable body of authentic material . . . which goes to the heart of the issues discussed in *A Free and Responsible Press* and which upsets many of the too-facile generalizations of the group responsible for that report."

Kenneth Olson, dean of the School of Journalism at Northwestern University, said in his introduction: "I find myself unable to agree with all of Mr. Hughes' conclusions. . . . Yet in any evaluation of a study based upon the prejudices of its individual members rather than on fact, it is perhaps valuable to know what prejudices animated the judgment of each 'commission' member. This is a controversial book. . . . Mr. Hughes' analysis of the alleged 'findings' of this 'commission' represent worthwhile reading for every American. It is the first comprehensive answer to the 'commission' report and a challenge to pseudo-scientific investigators who make no honest effort to find the truth." . . .

Basil L. Walters, executive editor of the Knight newspapers in Chicago, Detroit, Miami, and Akron, said *Prejudice and the Press* was "a real contribution to the thinking all Americans should be doing about efforts to alter the American form of government. This book can't be laughed off."

It occurs to me that you must not have read either my book or the reports of Chancellor Robert M. Hutchins' "Commission on Freedom of the Press," which it exposes and challenges. For if the philosophy and theories proposed by Mr. Hutchins and his colleagues were put into effect, THE COMMONWEAL would have no right to print, no freedom of the press. Your "legal right" would stand so long as your "moral duty" was performed. You, the editors, or your readers, would not be the judges of how well you had obeyed your "moral duty." It would be somebody else—maybe Mr. Hutchins, maybe "society" as a whole, or maybe organized society's only arm of enforcement, which is the government. In view of these facts, it is clear that Mayer did not write in the best interests of yourselves, as editors, or of your readers. . . .

FRANK HUGHES.

The Screen

THE LITTLE WORLD OF PAPA H.

COLERIDGE'S remark about the willing suspension of disbelief is usefully applied to the work of John O'Hara's friend, Ernest Hemingway. The world of Hemingway's fiction is an abstracted and concentrated version of the bigger, sloppier world of real men ("you're more of a man than anyone I ever knew, Harry") and violence. In that way his world is a poetic world as his language is often poetry. A new Warner Brothers film, *"The Breaking Point"* has some scenes that are almost perfect translations of Hemingway into a visual style. There is an episode in a Mexican bar, where fishing-boat captain Harry Morgan, broke, with his client having skipped out, makes a deal to smuggle eight Chinese into the United States. The camera holds Morgan (John Garfield) and the shyster who sets the deal up (Wallace Ford) motionless and posed against the not-quite-realized haze of the room, as Papa Hemingway's dialogue is spoken as economically and bitterly as an exchange of pistol shots.

There is a scene when Morgan decides that the only way he can lift his wife and two children out of the tangle of debt into which he has been driven is by selling the only thing he has left to sell, guts; to act as getaway man for a hold-up team, and then, having taken them out to sea, capture or kill them for the reward before they can dispose of him. He takes his revolver from the bedroom. He is risking his life to save his family. His wife does not know his plan, but suspects enough to feel that his risk is a much greater threat to their home than debt can possibly be, and she brokenly threatens to leave him if he goes through with it. And after a harsh moment of their disagreement, both recognize the meaning of what the other is doing, and standing in the plain tinny kitchen, Harry says "I wanted to do something. I wanted to do something."

She says, "I know, Harry. I know, Harry."

★

IT IS IN getting down to this simple, horribly universal complex of debt, family love, and unspectacular desperation that the picture is unusual. It is this that it owes to the Hemingway original. The filming has stuck to the frame of *To Have and to Have Not,* and the alterations it has made in the story line have been made for legitimate reasons, not to doctor up the story for the trade. "The Breaking Point," however, has its share of scenes where the dice are loaded, and the tears jerked. The ending, as an incredible example, is soaped up with violins by director Michael Curtiz. Apparently there are rules of the game that one just doesn't break.

Garfield gives an extremely good performance as a man who has made out for himself all his life; finding out in the end the price of having others than himself

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

to make out for. Phyllis Thaxter is fine as the wife whom he loves very much.

There is some rather nice edging to this central essay. The acting of Juano Hernandez and Patricia Neal is very good, although Miss Neal, playing an expensive perfume salesgirl who is fond of vacations and would like best of all to take Morgan along on one of the vacations, has a role with wisecracks, some imposed sentimentality, and not much else. The photography only occasionally slips into being self-consciously good.

The commercial studios have, in their best moments, been capable of some scenes of extraordinary honesty. They have, for instance, made as shaking a war scene as when the bombers in "Twelve O'Clock High" return from a mission, and the crewmen climb out of the hatches trembling and vomiting with fear and nervous excitement. The rest of that picture did not sustain this level. While it was not phony, and not really contrived, it managed nevertheless to tie things up neatly without getting into any deeper waters than Gregory Peck's happily concluded nervous breakdown. "The Men" also had this surface realism, while it concerned itself with fixing up the hero's romance. "The Breaking Point" is a superior picture because it gets a lot further down into reasons, and motives, and some of the terrifically exciting commonplaces of life, than have most of the other good Hollywood pictures. One might call it an adult and successful morality melodrama. WILLIAM PFAFF.

The Stage

Affairs of State

LOUIS VERNEUIL has had, on two occasions, seven plays running simultaneously in the theatres of Paris. At no time during his creative period in France, the program note further informs us, was he represented by fewer than three plays in a given year. This is play manufacture in the manner of Eugene Scribe, father of the well-made play, Dion Boucicault, champion hack of two continents, and Clyde Fitch, who once had two plays open against one another on the same night. "Affairs of State" is a nice example of how efficient and calculated playmaking of this kind can be adapted for 1950. It is a combination of two stock plots—the intellectual mouse who blossoms into a charming woman—and the marriage of convenience which ripens into love. My wife assures me, with the dogmatism born of woman, that this last plot is one of the two or three absolutely foolproof devices known to literature, and, while it does nothing special for me, the women in the audience at "Affairs of State" were clearly happy with it. To make the sure-fire seem both contemporary and novel, Mr. Verneuil has placed his characters close to the White House in Washington and dressed the play, at regular intervals, with references to Russia, Korea, and Margaret Truman's proposed appearance in "Madame Butterfly." What this does is let the audience settle comfortably

TRIPLER HATS
Developed to suit
Individual Features and Personalities
THE all-important proportions of brim and crown in the new models for fall are as distinctive as ever. TRIPLER hats and caps are favorites of sportsmen and executives who consider style in hats very important to correct dress. $10 to $20. Our well-known YORK STREET model $7.50
See the new style caps for fall including the model with the buckle and strap in back $7.50, and a new small shape from Hilhouse, London
F.R.TRIPLER & CO.
Outfitters to Gentlemen · Established 1886
MADISON AVE. AT 46 ST. · NEW YORK 17

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

with a story it has always liked anyway, while at the same time assuring it that it is seeing something up-to-the-minute and even politically relevant. This is as shrewd as it is hollow, a mathematical exercise in charm.

I think there is something to be said for this kind of journeyman theatre. It keeps the theatre going between masterpieces. I recently heard a story, possibly apocryphal, of one of our really first-rate writers, a man of insight and integrity who would not stoop to the artifice and calculation of this play. He is said to have completed two new plays but is withholding them from production for at least five years, partly in fear that they will suffer by too close association with his last great success, partly not wanting to diminish his own prestige by too frequent production. If the story is true, I think the man is wrong. He is hoarding his talent at a time when the theatre requires it, and he is keeping himself out of the vitalizing activity of production. But right or wrong, he owes a great deal to men like Mr. Verneuil, men who will never write a first-class piece of work, but who make habitual theatregoing possible. (*At the Royale.*)

Southern Exposure

OWEN CRUMP'S new comedy is the kind of play apparently determined to make habitual theatregoing impossible. It is not that it is so bad, but that it is so small and tedious. It takes forever to get started, it omits obligatory scenes—notably the one in which hero and heroine establish some kind of rapprochement—it repeats itself endlessly, and it is filled with the dialogue backwash of the last thirty years. One scene, at a crucial point of the third act, is almost entirely composed of lines like "What's going on around here?", "There's some kind of hocus-pocus going on around here," and "There's something fishy here!" At the same time the audience is as unaware of what the hero and heroine are doing offstage as the other characters proclaim to be. This oversight neatly destroys any possible humor in the mystification of the secondary characters. Mr. Crump, who is not necessarily impossible as a writer of comedy, simply needs to learn the requirements of his trade, as Mr. Verneuil has so conscientiously done. (*At the Biltmore,* if it's still there.)

WALTER KERR.

Of Note

MISSION PROBLEM

FOR the first issue of *Mission Studies* (1312 Massachusetts Avenue, N. W., Washington 5, D. C.) Jacques Maritain contributes an essay on "The Church and the Earth's Culture." Speaking of the present stirrings in the Eastern half of the world, M. Maritain writes:

> . . . five civilizations distinguished by Mr. Toynbee are: The Chinese (Far Eastern), the Hindu, the Islamic, Western civilization (which, he reminds us, extends not only to Europe and the New World but to all the navigable seas and their ports), and fifthly, the Orthodox or Greco-Russian Christianity. We may call the first three, civilizations of pre-medieval origin; the other two, of medieval. The prime difficulty with civilizations of pre-medieval origin lies in the fact that they do not know (or conceive only in an imperfect way—I speak here of Buddhism) the distinction between the things that are Caesar's and those which are God's: which is what Catholicism must teach them, preserving all the while full respect for their own temporal structures.
>
> What makes it more complex and difficult is that these great civilizations—Far Eastern, Hindu, Islamic—are themselves wracked by deep-seated antagonisms and conflicts and spasmodically are undergoing a process of disintegration and change brought on by Western cultural influences, often of the most negative and destructive kind (technique-worship, religious modernism, particularly of Protestant importation, materialism and atheism, Rousseauism, racism, nationalism which idolizes the state). Sometimes they themselves take advantage of these very influences and use them in their own way to further their own ends and ambitions. At other times they react against these influences and strive to reject them, and with them Christianity, which they regard as a by-product of a civilization and as something inseparably tied to it, failing to recognize Christianity's transcendence and universality. It must be confessed that they are confirmed in their error by the prejudices and narrow-mindedness of many among us who themselves seem to believe that the Faith is Europe and that the expansion of the Kingdom of God among peoples consists in bringing them Western civilization with its various benefits, commercial and industrial, political and military.
>
> It must be acknowledged that in one sense conflicts between civilizations have their historic usefulness, that Western activism and imperialism have

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

had the effect of compelling, even though by using means that were very bad, the Eastern civilizations, in themselves static for the most part or given to moving in circles, to join the great and terrible forward movement of history which marches and progresses with time (in good as well as in evil). But at what a price! With what destruction! With what losses to the Kingdom of God! The Kingdom of God advances like a thief. It makes its gains from the accidents of this history, its circuitous ways, its scandals and its crimes, because God draws good out of evil, when it might have gone forward like a prince of humility mounted on a colt (I mean the Christian temporal life) and saluted with hosannas, if the Christian West had been truly Christian in its own political life and in its relations with the other civilizations.

Here arises the whole problem of missionary activity, a problem which is felt to be still more difficult for quite different reasons when it meets the civilizations we are considering than when encountering primitive societies.

THE ROAD TO MATERIALISM

AN editorial in the October issue of the monthly *Today* (638 Deming Place, Chicago 14, Illinois) declares:

> . . . the most serious force which threatens *American* Christianity is not Communism. We are not fighting so openly anti-Christian a mentality. The mental attitudes we oppose are those which insist that material happiness is the important thing, and that religion has no bearing on everyday life. Some people will say we are beating a drum which has already been heard often enough. If they are right, we still see no slackening among American Catholics of the tendency to blame all the world's ills on Communism, and little inclination to destroy the barriers to a Christian society in this country.
>
> Materialism and secularism—the root enemies—are much more subtle than Communism. A man may join the Communist Party because he thinks that it is going to win, and that he'd better get on the bandwagon. Or, he may join because he wants to better the lot of the working classes. Again . . . Communism has a very real religious appeal to many people. Whatever his reason for joining, the genuine Communist seldom just drifts into the Party; selfish or altruistic, he usually enrolls as the result of a conscious choice.
>
> Not so the secularist. We become secularists or materialists by a progression of small and usually sinless surrenders. Unless we have a Christian scale of values, we hardly even realize how much we have compromised with the world. It is no coincidence that many people with almost completely secular mentalities are loyal churchgoers. Secularism is that kind of an opponent.

Sermon Matter from St. Thomas Aquinas

On the Epistles and Gospels of the Sundays and Feast Days from Advent to Easter

$5.00

Doctrine is the sound basis for all teaching. If inferences, applications, admonitions, and exhortations are derived from the theological tenets of the Church, they are safeguarded from the aberrations that lurk in misguided zeal.

These tenets are found set forth and explained in all Catholic textbooks of theology and in more ample treatises, such as those of Father Garrigou-Lagrange. But all of these are a condensation or amplification of the teaching of St. Thomas Aquinas.

However, the Sunday Epistles and Gospels, on which most of our preaching is based, are not arranged in orderly array of our doctrines. Therefore a priest who seeks the theological teaching associated with the Epistles and Gospels is obliged to spend considerable time consulting the various dogmatic treatises.

The Dominican Scripture scholar, Father Callan, with whose writings most American priests are already acquainted, has composed this present work for their convenience. This volume supplies sermon material from the writings of St. Thomas, arranged according to the Epistles and Gospels of each Sunday.

At your bookstore or from the

B. HERDER BOOK CO.

15 and 17 South Broadway

St. Louis 2, Missouri

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

We Have Problems, Too

By LEO J. TRESE

RECENTLY a survey was made, with a view to establishing a parish, in a newly developed suburb of a large industrial city. A group of nuns conducted the survey, making house-to-house canvass of the territory. As each door was opened, their first question was, "Is there anyone living here who was baptized a Catholic?" On the basis of that question, the nuns turned over to diocesan authorities some one thousand census cards. Almost one-third of the cards (322 to be exact) recorded what are known in pastoral parlance as "bum marriages" — marriages outside the Church, in which at least one party is a Catholic. An additional hundred-and-some cards listed varying degrees of lapsed observance, so that the actual number of practical Catholic families was just about one-half the potential thousand.

These figures are not offered as typical. The percentage of fallen-aways always runs high in outlying areas, since the stauncher Catholic families tend to settle where church and school facilities are already available. But the figures do underline the fact that there has been—and is—a great leakage from the Church in America. The figures do remind us that we have here a fertile field for missionary work, even aside from the great body of non-Catholics who live within the confines of every parish.

Those whose consciences will not remain quiescent in the face of our double challenge—to stem the leakage and to bring to the Faith our unchurched fellow citizens—are finding courage in the stream of books coming out of France these days. Not the books of the intellectuals (although these have their place too), but rather the books of the apostles—of Perrin and Suhard and Michonneau and Régamey, to mention a few. Ever since the Abbé Godin sparked the contemporary movement to reclaim the French working-class for Christ, imaginations on this side of the Atlantic have been fired by the vision of a resurgent Gallic Church. It is the vision of a giant moving mightily to throw off the chains of unessential traditions, to overcome the lethargy of long complacence.

★

THE latest contribution to the new missiology is Père Jacques Loew's *Mission to the Poorest* (Sheed and Ward. $3.00). Père Jacques is one of a team of four priests—two Dominicans, one Jesuit, and one secular priest—who are administering the parish of St. Trophime in a workers' suburb of Marseilles. The author's account of his progress from priest-worker to missionary pastor makes fascinating reading, simply as the epic of one priest's efforts to establish solidarity with the proletariat. But the book's intent is not one of self-glorification, and its value is far beyond mere entertainment. *Mission to the Poorest* is, in fact, easily the best account of France's Second Spring that I have read.

The special value of his account lies in the fact that Père Jacques is a competent sociologist as well as a selfless apostle. He is not merely the fireman describing the fire; he is also the underwriter, analyzing causes and pointing out remedies. Doing it, too, without professional jargon. Father Loew writes throughout with a clarity and simplicity that bring joy in the reading. He can paint a whole chamber of horrors in a few quiet words. He does not waste syllables describing the social effects of family life confined to a one-room hut. Instead, he tells of little Daniel and Zezette, three and two respectively; as they play at "keeping house," they mimic marital intercourse as an integral part of their game. He does not spell out the loss of human dignity in poverty. Instead, he mentions his own revulsion as he shares with his hosts a pot of stew, made from the pickings of garbage-cans.

★

WE ARE not so surprised then, when the author tells us that today, among the workers of "Catholic" France, "of every hundred persons, about thirty admit the possibility of 'something above' them; only three or four have any idea of a God worthy of the name; one or two at most adhere to the Credo of our Faith." And after copious quotes from those who come seeking baptism for their children or marriage for themselves or burial for their parents, we are prepared for Père Jacques' sad conclusion that "all the rites and practices to which the people cling have no religious value and no connection with religious belief, but are, on the contrary, pure *folklore* . . . ritualistic folklore to be passed on from one generation to the next, actions with ancestral significance but no reference whatsoever to Christ and His Church."

As a result of his own experiences, and the experiences of many others like himself, the author points to the need of a threefold apostolate, each distinct and operating on its own level, yet each aiming at the same ultimate goal of renewal in Christ. There must be, he says, a missionary apostolate in the spheres of economics and trade, dedicated to the task of changing the system which has robbed men of their dignity as humans, and of their capacity to believe. (In our own country, the apostolate on this level would be that of the YCW, the ACTU, the Catholic Rural Life Conference, and any similar Christ-centered movement aiming at social betterment and change). Concerning such apostles (and after quoting Cardinal Saliège's pungent criticism of the kind of Catholic Action which

REV. LEO J. TRESE *works with Catholic Action groups in the Archdiocese of Detroit. He is the author of Vessel of Clay.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

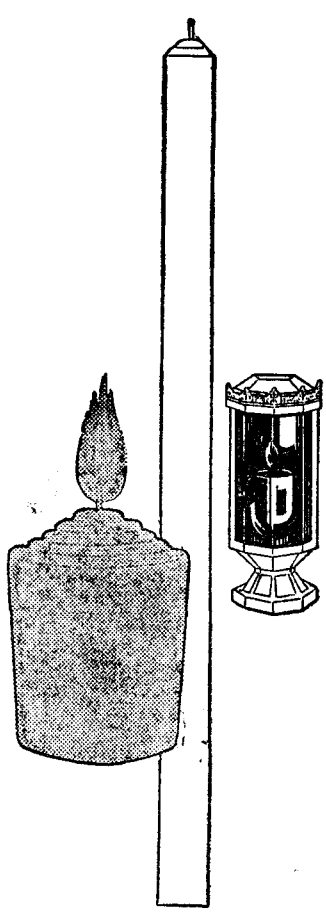
never gets beyond the day-dreaming stage) Father Loew continues with observations which are well worth repeating: "Where can we find such men? Their task is all the harder since it is doubly lonely: first, because of their small number, but also because in the missionary movement they are generally left on one side. . . . Catholic Action is often suspicious of them—not officially but in practice—on the grounds that they are too bound up in temporal affairs. Those who dream of the spiritual life and think purely in terms of evangelizing regard them as so much dead weight.

"And yet it is necessary that at all costs they be supported in their thankless endeavor, that they feel that they are integrally part of a great movement. They have neither the joy of harvesting nor even the joy of sowing. It falls to them to break the fallow land, to do the heavy spade work. Frequently they have no leisure and no rest; material cares overwhelm them, each day the battle starts afresh. They are a sign of contradiction. At the end of a few years they feel that their spiritual resources are dried up; they no longer see clearly, and since the victories that they managed to win were attended by so many skirmishes and defeats, they are unable to assess them." (The trouble with *Mission to the Poorest* is that it is so full of passages begging to be quoted, to be read aloud, as to be a trap for the unwary reviewer.)

★

BESIDES the first group of apostles, those engaged in what might be called the social apostolate, Père Jacques envisions another class of lay missionaries—those who will live within the environment itself, acting there on the level of individual, person-to-person contact. They will be the ones who belong there by birth or profession — doctor, midwife, teacher, social-worker; or those who deliberately choose to make themselves a part of the environment. Their apostolate will not be primarily to change laws or social institutions, but to change individuals, to do a work that will be primarily educative and civilizing, to restore to man his sense of dignity as a child of God and brother of Christ. (In America, I think that such groups as Friendship House, the Catholic Worker, and the Grailville workers, come close to filling the role that Father Loew assigns here.)

The third group of apostles will be the priests, true missionaries, ministering to the spiritual needs of the workers. Again I cannot do better than to let the author describe the kind of priests who are needed: "They must live the Gospel and Christ in the midst of the masses. It is not their task directly to change the social structure . . . their primary role consists first and foremost in living as a leaven in the dough of society, announcing the good news, preaching and baptizing. To them falls the reform of conduct through religious education and the refining effects of the Sacraments. . . . Their



MACK-MILLER
ecclesiastical candles
carry the imprint of quality and service

The assurance of quality is implicit in the Mack-Miller imprint. It means finest craftsmanship, modern manufacturing methods, and intelligent service from trained representatives.

Candles OF CHARACTER

MACK-MILLER
CANDLE CO., INC., Syracuse 1, N.Y.
New York • Chicago • Boston • New Orleans • Los Angeles

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

province is neither nation nor trade nor diocese nor city—it is this little bit of territory to which, day and night, they owe all their attention. Their great concern is personal contact, their great weapon, personal example. . . . They are the envoys of love . . . self-forgetful . . . . wholly disinterested, not only on the material plane but in their priestly office itself —loving the people not in order to gain more converts, but simply for their own sake, because they are our brothers and because we carry in our frail hands the treasure of a light whose flame nothing can extinguish."

★

IT IS not often that I have felt so enthused about a book as I feel about *Mission to the Poorest*. It is not often that I feel impelled to buy a dozen copies of a book, and to press them upon all who will read —an urgency that Père Jacques' volume seems to arouse. I do not mean to say that the author has given us the whole answer to our own problems, here in America. It is not often that a technique can be transplanted bodily from one country to another, without many modifications and adjustments.

The basic value of this book will be, rather, to arouse us from our lethargy, to shame our timorousness. Its effect (I hope) will be to make us examine our own consciences, to make us look around us and see more clearly our own problems—and to give us courage to attack them. Things hardly could be worse than among France's workers; we should be fools to wait until things get that bad here. It is easy to dismiss the whole matter airily, smugly; I have been tempted to blindness myself. But before we say, with serene confidence, "We haven't any proletariat here; this is a middle-class country," we should do well to meditate upon our share-croppers in the South, our Harlems, our urban tenements and shantytowns.

I was so sure, myself, that I was living in a land of plenty. Until just the other day, when I happened to be talking with a public utilities employee. He told of having been sent, a few days before, to shut off the gas in a two-room shack where there were seven children, and a father whom no factory would employ because of his history of epilepsy. The family didn't argue with the gas man; they knew that they were five months behind on their bill. But the mother did beg the caller to wait until her roast finished cooking, before disconnecting the meter. Being a bit of a cynic, the inspector looked in the oven to make sure there *was* a roast. There was. It was the family dog, skinned and cleaned, the last bit of food in the house. In 1950, in the land of opportunity. Perhaps we, as well as the Catholics of France, can do some re-evaluating. *Mission to the Poorest* will give us a start.

Books

The Road to Pearl Harbor. Herbert Feis. Princeton. $5.00.

THE DEFEAT at Pearl Harbor will remain a salient of American history, one of those outthrusts of events which close one chapter of a nation's story and open another. Such events are always interesting to explore historically; and Pearl Harbor, because it is politically controversial, makes an especially rewarding study. Mr. Herbert Feis' *The Road to Pearl Harbor*, written while the author was a member of the Institute for Advanced Studies at Princeton, is a careful chronicle of the movements in Tokyo and Washington which led up to the overt action of the Japanese.

I can think of several ways in which the usefulness of this book might be conceived. It might be regarded simply as a detailed story of how one war came about. It might be considered a case book for diplomats in times of international tension. It might be regarded as an inquiry into the problem of what constitutes an aggressor. In the present posture of affairs, perhaps the third is the best focus of our interest.

The basis of conflict between Japan and the United States in the Orient

Just Published

EXTENDING HORIZONS

How the New Revelations May Pierce the Curtain of Ignorance

196 pages, red silk cloth, $2.00

32d Edition

HANDBOOK

OF PRIVATE SCHOOLS

1024 pages, red silk cloth, $8.00

Still Available

"DANGEROUS TRENDS — How Undercurrents Economic and Political Affect Education", 196 pp., $2.00; "MAD OR MUDDLED". 196 pp., $2.50; "THE CONTINUING BATTLE FOR THE CONTROL OF THE MIND OF YOUTH", 168 pp., $2.00; "THE FUTURE OF EDUCATION", 256 pp., $3.00; "WAR AND EDUCATION", 512 pp., $5.00; "BETWEEN TWO WARS —The Failure of Education 1920-1940", 616 pp., $6.00.

Circulars and Table of Contents of these and other current volumes on request.

PORTER SARGENT

11 Beacon Street, Boston 8, Mass.

For the Fall Term

CLASS SUBSCRIPTIONS TO THE COMMONWEAL

Students in Literature, English, Journalism and Social Science courses benefit each semester through use of their own copies of THE COMMONWEAL. Half the normal rate per copy applies on class orders of ten or more mailed to one address: 7½c a copy, with an extra free copy for Instructor or distributor.

Write Room 508, 386 Fourth Ave., New York 16

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

is well known. The Japanese, probably reasoning from historical analogy, considered themselves entitled to hegemony in East Asia. They contemplated a hierarchy of countries in this wide area, with Japan at the top as leader and protector. The United States, for its part, insisted that East Asia remain a group of politically equal countries, and that no change be made in the *status quo* except through peaceful means. Actually the American position was another "containment" policy. As Mr. Feis puts it: "The terms offered by the American government would have meant that Japan accept defeat; give up the gains of past effort, and the prospect of future expansion."

When two powers find their policies irreconcilable, they go on the defensive. This sounds innocent enough until one begins to examine the nature and content of defense. Soldiers have understood from the beginning what the public has been told only in recent times, namely, that the best defense is a good offense. But under the new code of international ethics, an offense is a crime. Now if the best defense is a good offense, and an offense is a crime, it follows that the best defense is a crime. This dilemma, posed by the different avenues of diplomatic military thinking, faced Japan in 1940-41, and will continue to face all those who toy with the notion of preventive war. In Japan, after much casting about among alternatives, in which there seems to have been real appreciation of the dangers involved, the military conception of "best defense" prevailed and led to the disabling raid upon Pearl Harbor. This is the course of political and military affairs which Mr. Feis has laid out in detail.

IT IS ALWAYS pertinent to estimate the degree of objectivity in a work of this kind. If the measurement of objectivity is the amount of fact, direct quotation, and documentary evidence supplied, then *The Road to Pearl Harbor* is objective and may be considered a work of scholarship. But more than this is needed to make a narrative, and when one looks at the connecting links, the interpretations and characterizations, one finds it anything but objective. Thus when Mr. Feis is less than a third of the way through, one finds him writing: "In this act Matsuoka and the men he served showed themselves most clearly as they were: displaced villains out of nineteenth-century American melodrama, advancing upon the obstinate object of their affection with white words and black hearts." What kind of political science is this? And what does it do, except excite feeling, to say of a Japanese Imperial Conference: "The tail of the serpent wound round to its mouth"? Many more instances could be cited. This work pretends to be an impartial examination of evidence, but outbursts like these are pleadings.

In the author's long report of diplomatic maneuvers, cabinet discussions, and official communications,

Marvellous Modern Discoveries

have advanced medical care more in thirty years than in generations before. In the lands of the missions especially this could save many lives and souls if we had the means to help the missionaries medically. It will be a joy to you to share in the work. Send what you can to Rev. Edward F. Garesche, S.J., The Catholic Medical Mission Board, 10 West 17th St., New York 11, N. Y.

MODERN

Christian Christmas Cards

by Berliner & McGinnis

¶ Cards in the spirit of the Liturgy, designed by contemporary artists and made with care befitting their meaning and purpose.

¶ This year a complete line of cards at five, ten and fifteen cents each is offered.

Personal imprinting available.

Free full-color descriptive catalog available, write to:

BERLINER & McGINNIS
Nevada City, California

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

one human incident stands out. The incident is reported in Prime Minister Konoye's *Memoirs*. In a general conference, the Emperor was questioning the heads of army and navy about the probable length of a Japanese-American war.

> " . . . the Emperor recalled that the General had been Minister of War at the time of the outbreak of the China Incident, and that he had then informed the Throne that the incident would be disposed of in about one month. He pointed out that despite the General's assurance, the incident was not yet concluded after four long years of fighting. In trepidation the Chief of Staff went to great lengths to explain that the extensive hinterland of China prevented the consummation of operations according to the scheduled plan. At this the Emperor raised his voice and said that if the Chinese hinterland was extensive, the Pacific was boundless. He asked how the General could be certain of his three months calculation. The Chief of Staff hung his head, unable to answer.

RICHARD M. WEAVER.

British Politics Since 1900. *D. C. Somervell. Oxford.* $3.75.

NEAR THE TURN of the century an old Gladstonian statesman advised the young Winston Churchill that it was unnecessary for politicians to do anything in particular, because nothing of importance ever really happened. "From that date onward," Mr. Churchill commented, "things of importance began to happen and they have never stopped happening since."

D. C. Somervell's book, *British Politics Since* 1900, is a fascinating account of the momentous things that have been happening since. The title of the volume, with its academic precision, may hint at the dreary and belabored, but fortunately this story of the rise and fall of British cabinets, the issues, the bills, and the personalities, is as lively as an old torchlight election parade. Mr. Somervell aims at a "reasonable impartiality," but his is not the artificial impartiality that cringes from making judgments. He expresses his opinions on men and measures with the vigor of an electioneering congressman; as a historian, however, he has a hearty respect for fact. The author states that during his electoral lifetime he has voted for each of the three main parties ("on different occasions," he notes carefully), and although it is evident that his own inclinations are closer to those of Mr. Churchill's, to whom he devotes a final page of tribute, than to Mr. Atlee's, he has generally succeeded in distributing his vigor without personal bias.

This does not imply that his opinions are above argument. In fact, this book is destined for extensive notation by the hosts of lay critics who scribble in margins. Many will take up pencils to challenge his dismissal of the Spanish Civil War of 1936-39 as "a struggle between two rival gangs of terrorists whose aims and methods were equally abhorrent to British standards." There will be some muttering over the allegation that the Peace Ballot, by which an overwhelming number of the British people registered their approval of both economic and military sanctions against aggressor nations, was merely a mischievous business. At times Mr. Somervell exhibits remarkable charity, as in his comments on Sir Samuel Hoare; at others he dismisses formidable achievements with a delicate phrase.

But as a survey of a complicated period, this is an eminently lucid book. With the talents for condensation displayed in his one-volume abridgment of Toynbee's *Study of History,* Mr. Somervell has shoehorned a wealth of information into 263 elegantly written pages. He has produced memorable portraits of Britain's political leaders, some etched in vitriol, others chased with garlands, but all with a vitality that Mme. Tussaud would envy. He has assembled, too, a connoisseur's collection of witticisms and anecdotes. (I like the comment by Birkenhead before the mine strike of 1926: "It would be possible to say without exaggeration of the miners' leaders that they are the stupidest men in England if we had not frequent occasion to meet the owners," and the remark by one of his colleagues about Churchill's history of the first World War: "Winston has written an enormous book about himself and called it *The World Crisis.*")

Most important, he has produced an account of British politics as worthy of reading as it is delightful to read. It is probably inevitable that it will achieve little of the extra-classroom popularity of the Toynbee condensation; the rise and fall of governments does not have the homeric appeal of the rise and fall of civilizations. But like youth, it is almost a shame to waste it entirely on the young. CAROL H. WEISS.

The Home Place. Fred Gipson. Harper. $2.75.

MANY an American unpublished first novel doubtless deals with solid virtues rewarded in a specific, handsome way: an estimable young man wins the lady of his exalted choice simply by exerting himself to the utmost at his daily job and by being kind to his neighbor. He scarcely need tell her of his devotion, let alone do anything directly to beat out his fevered rivals. So much for the plot of Mr. Gipson's second published novel.

The manner of the telling is what distinguishes it. Words are almost wholly of one syllable; yet its verbal simplicity seems as natural as it is appropriate. *The Home Place* also embodies a real feeling for the natural beauty of the American Southwest. It is strong for soil conservation and instructive about successful techniques. Its people are real people. Most of the time it arouses genuine emotion.

E.S.S.

• REVIEWERS •

RICHARD M. WEAVER of the University of Chicago is the author of *Ideas Have Consequences.*

CAROL H. WEISS is an executive of a national community service organization.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Educational Directory

PREP SCHOOLS—BOYS—OHIO

GILMOUR ACADEMY

Gates Mills (Cleveland), Ohio. A Resident Preparatory School for Boys. Conducted by The Brothers of Holy Cross, Notre Dame, Ind. Situated in the picturesque Chagrin Valley in suburban Cleveland, enjoying the facilities afforded by the city's libraries, galleries and museums. Distinctive rural-home atmosphere. 133 acre campus. Educational, cultural, and physical training programs. Fully accredited four year college preparatory course offered. Classes limited to 15 students. Brother Theophane Schmitt, C.S.C., Headmaster.

RHODE ISLAND

PORTSMOUTH PRIORY SCHOOL

Portsmouth, Rhode Island, 23 miles from Providence, 8 miles from Newport, on inland waters of Narragansett Bay. Conducted by American Monks of the English Benedictine Congregation, assisted by Lay Masters. Five forms, 8th grade and four years of high school. Standard Preparatory Course for all colleges and technical schools. Added opportunities in Mathematics and Languages. College Board Examination. Full facilities for athletics including sailing. Address the Secretary.

NEW JERSEY

DELBARTON SCHOOL

Morristown, New Jersey. An hour's drive from the George Washington Bridge or Holland Tunnel. A country day and boarding school for boys conducted by Benedictine Monks. Six forms, comprising the 7th and 8th grades and four years of college preparatory courses. Small classes. Thorough guidance department. Complete athletic program. Write for prospectus to the Headmaster.

COLLEGE—MEN—KANSAS

ST. BENEDICT COLLEGE

Atchison, Kansas. A Catholic College for men conducted by the Benedictine Fathers. A Liberal Arts College, accredited by the North Central Association. Located fifty miles north-west of Kansas City, Missouri, on the Missouri River. Address Registrar for information.

COLLEGES—WOMEN—NEW YORK

COLLEGE OF MT. ST. VINCENT

Mount St. Vincent-on-Hudson, New York 71, N. Y. Conducted by the Sisters of Charity. Offers A.B. and B.S. Degrees, Liberal Arts, Nursing, Commerce Education, Pedagogy. Accredited by the Association of American Universities. Campus bordering Hudson River. One-half hour from Grand Central, New York City. Write for Bulletin L.

NEW JERSEY

CALDWELL COLLEGE

Caldwell, New Jersey. A Catholic College for Women conducted by the Sisters of St. Dominic. Located twenty miles from New York City. Resident and non-resident students. Offers A.B. and B.S. Degrees. Address Registrar for information. Telephone Caldwell 6-3660.

PENNSYLVANIA

ROSEMONT COLLEGE

Rosemont, Pa. A Catholic College for Women conducted by the Religious of the Society of the Holy Child Jesus. Accredited by the Association of American Universities. Situated on the Main Line of the Pennsylvania Railroad. Eleven miles from Philadelphia. Address the Registrar for information. Telephone Bryn Mawr 4514.

MARYLAND

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles St., Baltimore, Maryland. An Accredited Catholic Institution for the Higher Education of Women. Conducted by the School Sisters of Notre Dame. Exceptional Advantages. For information address the Registrar.

ILLINOIS

ROSARY COLLEGE

River Forest, Illinois. Conducted by the Dominican Sisters of Sinsinawa, Wisconsin. Approved by the Association of American Universities. Liberal Arts, Home Economics, Library Science. Library School accredited by American Library Association. Foreign Study Branch for Junior Year Abroad at Fribourg, Switzerland. Graduate study in Fine Arts at Pius XII Institute, Florence, Italy.

INDIANA

SAINT MARY'S COLLEGE NOTRE DAME

Notre Dame, Indiana. Conducted by Sisters of the Holy Cross. Fully accredited Liberal Arts College for Women. Courses leading to degrees of Bachlor of Arts, Bachelor of Music, Bachelor of Science. Academic and professional courses in Nursing. Graduate Department of Sacred Theology. Address: Box 71, Saint Mary's College, Notre Dame, Ind. Railroad station, South Bend, Ind.

Classified

BOOKS

★ Books: Used, Old, Rare.
For Librarians, Collectors, Readers.
Huge Stock. Reasonably Priced.
Catalogs Free. Browsers Invited.
Want Lists Solicited. Libraries Purchased.
DAUBER & PINE BOOKSHOPS, INC.
66 Fifth Avenue, New York 11, N. Y.

IRISH BOOKS AND GIFTS

★ Books, Linens, Gifts. *Catalogs.*
IRISH INDUSTRIES DEPOT, Inc.
876 Lexington Ave. (near 65th), New York

REBINDING

★ WORN PRAYERBOOKS, Bibles, Missals, repaired and rebound in leather or imitation leather by STANLEY TYBURCY, Box 115, Whitefield, New Hampshire.

STAMPS AND COINS

★ VATICAN CITY STAMPS, COINS, etc. Educational and devotional. 20 beautiful mint *stamps* 25c; portrait *postcard Pope Pius XII* with facsimile postmarked stamp attached 25c; complete set *Holy Year stamps* (8) 40c, on first day cover 12/21/49 $1; souvenir card with 4 *Holy Year coins* $1; 16-page *official booklet* in English descriptive *Council of Trent* with notes on personalities shown on affixed postmarked stamps (14) $1.50. Complete price lists of philatelic items and unique imported rosaries available. ROSS-DUGGAN, 263 Laurel Street, Sarasota, Florida.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

1350 Weeks Ago...

- Calvin Coolidge of Northampton, Massachusetts, was the newly elected President of the United States

- "What Price Glory?" starring Louis Wolheim was the biggest hit on Broadway

- Gloria Swanson was queen of the silent screen and Rudolph Valentino king

- "Yes, We Have No Bananas" was on everyone's lips

- At Niles, Ohio, thirteen persons were wounded when members of the Ku Klux Klan and Knights of the Flaming Circle met in open combat

- In Paris, France, a young man named Ernest Hemingway was kicking around the idea for a war novel and talking with Gertrude Stein about the problem of communication

- It was the age of bathtub gin, high profits and low taxes, "Every day in every way I'm getting better and better," H. L. Mencken and the tin lizzie.

Here is how the editors of THE COMMONWEAL saw the job they were undertaking with their new magazine. It describes the task THE COMMONWEAL has been dedicated to for more than a quarter century now.

"There is being promulgated a widely accepted theory of what civilization is, or what it should be, which, if it proves successful, means the end of Christendom so far as the expression or influence of Christian principles and ideas in the institutions of civilized life are concerned.

"It is unquestionably a spiritual, moral and patriotic duty for thinking people at least to make an effort to apply the conserving and regenerative forces of the fountainhead of Christian tradition, experience and culture to the problems that today all men of good will are seeking to solve. . . . To that high task THE COMMONWEAL is dedicated."

12 Weeks for $1

FOR NEW SUBSCRIBERS

THE COMMONWEAL,
386 Fourth Ave.,
New York 16, N. Y.

For the enclosed $1 send me
the next 12 issues of
THE COMMONWEAL

Name .....

Street .....

City .....

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED